real senses, and consider every thing clearly with thy mind or reason.

And as to the second crimination, Aristotle* has much weakened his own testimony here, by accusing Plato also of the very same thing. IlXa-

T6t>v TI?V *ijjvyrriv* £/c *TWV* oroi^aojv TTOta, -ytvojcr/csTat 'yap *opotM OfJLOLOVy ra* Se TTpayjCtara £/c *rwv* ap^wv aval" Plato COIB- •

pounds the soul out of the four elements, because like is known by like, and things are from their principles.—Wherefore it is probable, that Em-p$_x$edocles might be no more guilty of this fault (of making the soul corporeal, and to consist of earth, water, air, and fire) than Plato was, who, in all men's judgments, was as free from it as Aristotle himself, if not more. For Empedocles[b] did, in the same manner as Pythagoras before him, and Plato after him, hold the transmigration of souls, and consequently both their future immortality and pre-existence; and therefore must needs assert their incorporeity : Plutarch[0] rightly declaring this to have been his opinion; EW /cat roue

/x»?S£7TCf> -ycyovorac /cat rove >?§J? *rzOvrtKorag** That as Well

those who are yet unborn, as those that are dead, hav6 a being.—He also asserted human souls to be here in a lapsed state ;[d] ^cravacrrac, *KG! &VOVG,* *«1 4>v-ya§ac, wanderers, strangers, and fugitives from God; declaring, as Plotinus tells us,[e] that it was

a Divine law, *afia^ravovcrat.^ raiq <j>vy^aLC* Trccrsiiv IvrauOa,

that souls sinning should fall down into thesef earthly bodies. But the fullest record of the

[a] De Anima, 1. i. c. ii. p. 5. torn. ii. op.

5* Diogeri. Laert. lib. viiL segm. 78. p. 359. et Plat, de Solertia Animal, torn. ii. p. 964. oper.

[c] Libro Adv. Colotem, p. 1113. torn. ii. oper.

[d] Plutarch, de Exilic* p.-607.

* De Animje Desccnsain Corpora, En. iv. lib., viii. cap. i, p. 468,*